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A QUARTERLY REVIEW OF
THE AMERICAN CONGREGATION
OF THE SOCIETY OF
ST. JOHN THE EVANGELIST

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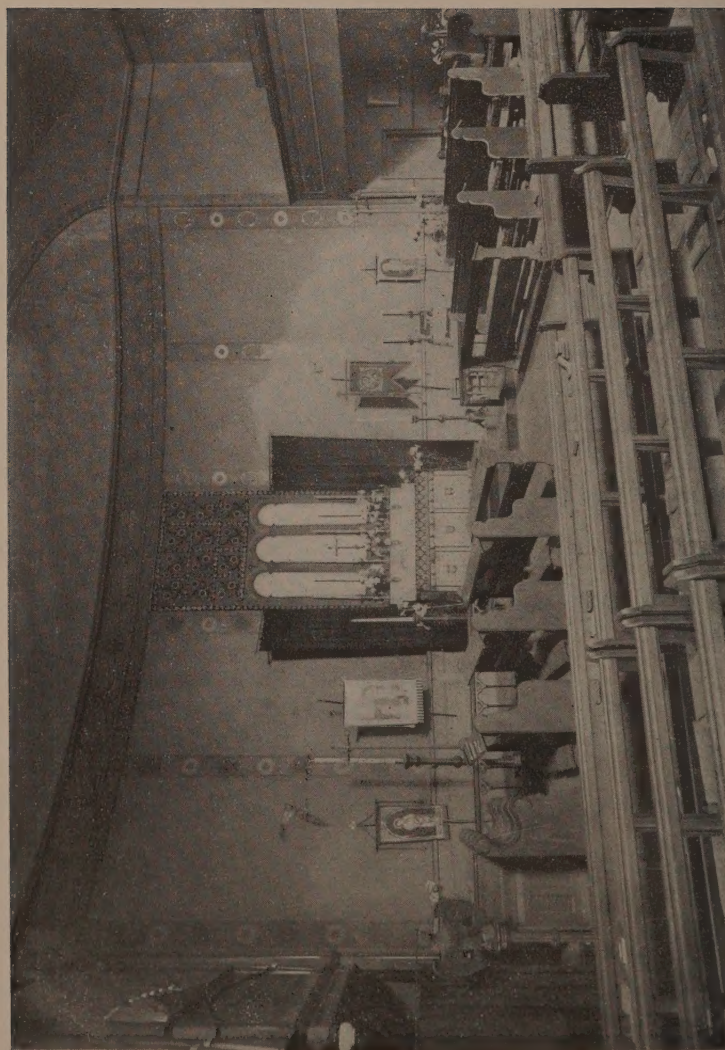
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INTERIOR OF THE CHURCH OF ST. JOHN THE EVANGELIST,
BOSTON, IN THE EARLY EIGHTEEN-NINETIES

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A QUARTERLY MAGAZINE OF SUBJECTS
MISSIONARY AND RELIGIOUS

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A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

By FATHER SMITH, S.S.J.E.

(Continued)

XXI. THE CHANGING SCENE IN BOSTON AND ELSEWHERE

THE month following the Consecration Service in Burlington an important service was held in Saint Augustine's Mission in Boston. For the first time in history a Negro was ordained to the priesthood of the Episcopal Church in the City of Boston. The deacon thus advanced was Oscar Lieber Mitchell who had been working with Father Field while studying at the Episcopal Theological School in Cambridge. The preacher at the ordination was Dr. Henry Sylvester Nash (the Father of Norman Burdett Nash, the retired Bishop of Massachusetts) a professor at the Theological School. On March 27th, the day of the ordination Father Benson wrote,

"Easter Monday was quite a Red letter — or rather a Gold letter day with us at St. Augustine's. Our coloured deacon, Mitchell, who has been working with us for some time, was ordained Priest . . . You may imagine that we had a large congregation to witness, and, I hope take part in the ceremony with a real interest. The coloured people were very much pleased to witness the ordination of one of their own number for the first time in the city. The service invests S. Augustine's with quite an historic importance. Bishop Barker, of Western Colorado, acted for our own Bishop, who would otherwise have performed the service; but he was ordained really by letters dimissory for Bishop Nicholson of Milwaukee, to whom he will shortly be going out for a Western Parish. We shall be very sorry to lose him."

The year 1894, having begun with two memorable services presented a few other less spectacular events. At Saint John's Father Longridge instituted a monthly recitation of Vespers of the Blessed Sacrament in the Chapel of the Epiphany in the basement of the church. The choir, assisted by voices from the choir of the Church of the Advent, sang Stainer's "Daughter of Jairus". Both Father Benson and Father Field attended a dinner honoring Bishop Hall, sponsored by the Episcopalian Club of Massachusetts. Father Benson took time out to report to Father Page the poisoning of Tip the

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elephant in New York, and that he had seen another elephant, Jumbo, at Tufts College. There were, of course, the usual peregrinations. In June Father Convers and Father Field journeyed to England, and Father Thomas Ernest Bignold and Brother Herbert came to America. On July 23rd Father Benson wrote,

"There is talk of a tunnel or subway which may materially affect our locality."

He was referring to the proposed Cambridge subway which did indeed affect the locality and eventually necessitated the removal of Saint Augustine's Mission. But in 1894 Saint Augustine's was more concerned with the needy than with a change of location and its Trade School staged a rummage sale which was attended by over a thousand customers and provided clothing for many suffering from the depression.

Shortly after his arrival in America Father Bignold became seriously ill and proved a source of great anxiety to his Brethren. Still weak in October he was able to get out onto the grass plot in Louisburg Square under the care of Brother Herbert, and to journey to Saint Paul's School, Concord, New Hampshire, with the assistance of Father Longridge. Letters of this period refer to frequent visits to Saint Paul's on the part of the Fathers and indicate a close relationship between its Headmaster, Henry Augustus Coit, and the Society. Father Bignold, in a letter dated November 7th, writes to Father Page,

"You of course know about S. Paul's School. It is wonderful to think what has been accomplished within less than 40 years. Dr. Coit began with 3 pupils, and he has now 300 boys under him, and the school is the "Eton" of America. The Doctor is a great friend of "Cowley", as you know, and often pays us a visit at 44 Temple Street. He has been most kind to me."

Father Bignold returned to Boston on the 21st of December much improved in health and able to sing the Midnight Mass at Saint Margaret's Convent. Now it was the turn of his gracious host, Dr. Coit, to become ill and after only a very few days he died on the 5th of February, 1895. The funeral was conducted by Bishop Hall as the Bishop of New Hampshire was in Italy for his health. Father Benson, Father Longridge, and Father Field all attended to pay

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their respects to a beloved friend. In June Father Benson and Father Field were again at the School for the close of the academic year. The latter writes,

"I met many old friends, but everyone missed dear Dr. Coit very greatly. There was a sort of general feeling that someone was wanting."

At the conclusion of the exercises at Saint Paul's School Father Field journeyed on to Lake Winnepesaukee, New Hampshire, to see two young people he had recently married. Father Field and the other Fathers seemed tireless in their willingness to serve all men. Through their dedicated lives as religious and their faithful ministrations, both in their churches in Boston and in their neighborhood, the Fathers regained the admiration which had so waned at the time of the Hall controversy. Saint John's and Saint Augustine's became refuges for all those "in trouble, sorrow, need, sickness, or any other adversity". Father Field's labors among the Negroes of the West End accomplished far more than the Boston Police Department in the moral uplift of that community. In 1895 two Boston papers paid tribute to the life and work of the Society of Saint John the Evangelist—the *Boston Sunday Post* and the *Boston Herald*. The *Sunday Post* introduced an article on the Society as follows:

"The age of chivalry has passed away, but the age of asceticism has not made its final bow. There are still living steadfast men who have vowed chastity, poverty, and obedience all their lives long, as did the monks of old, who gathered in the gray old monasteries of the Middle Ages. Men have learned the selfishness of being hermits, but the spirit of the old monks now breathes forth in crowded tenement slums of Boston. Taught wisdom by the ages, the gentle scholars of to-day have sought the deepest of 'the submerged tenth.' So they seek to find a sweeter life in losing all the world calls living."

The *Boston Herald* summarized its lengthy description of the Society's work in these words:

"Taken all in all, while this is not the only work conducted in Boston by the Episcopal church for the purpose of reaching the masses of the people, it is a work which commands admiration, not only on account of the self-sacrifice and consecration of the clergy who are at the head of it, but for the methods employed in directing and controlling the minds and hearts of the people for the highest ends. It has grown in favor, under peculiar difficulties, because it has stood for truth and righteousness and discipline and real things, and if these clergy and people go on as they have begun they will have as generous support from Christian people in Boston as was ever extended to the former workers in the same field."



FATHER LONGRIDGE, S.S.J.E.

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In the same year in which these testimonials appeared in the public press the man who headed the Society thus recognized (Robert Lay Page) made his second visitation to America arriving in Boston on the 11th of October. His full two-month itinerary took him as far south as Washington, D.C., as far north as Montreal. He visited the All Saints Sisters, the Sisters of Saint John the Baptist, and the Sisters of Saint Margaret — all English foundations. While in Baltimore he was taken to see the National Capital and the Holy Cross Fathers at Westminster, Maryland (a place frequently visited by Father Benson). In New York he conducted a retreat for the Sisters of Saint John the Baptist and addressed students at the General Theological Seminary on "Vocation and the Religious Life". He visited Niagara Falls with Father Longridge and, with great magnanimity, admitted his pleasure in viewing the Falls from the American, as well as from the Canadian side. In a letter to Father Congreve, the Assistant Superior, he wrote,

"It was grand having the roar of the waters as an accompaniment to the recitation of our Office . . . Kettle and Trenholme met us at Toronto." (The Trenholme to whom the Father referred was Edward Craig Trenholme then at the Church of Saint Cyprian, Toronto, who later became a Professed Father in the Society at Oxford.)

Father Page's last visit, before returning to Boston, was with Bishop Hall in Burlington. The Father expressed real joy in seeing Father Benson and his Brethren once again and we may be confident that Father Benson voiced the true sentiment of all the Brethren in America when he wrote,

"Father Page's brief visit has come to a close, but not at an end, for he has cheered us up greatly, and he has seen a good deal of the Society's relations with this great continent, which will be helpful on both sides."

One great help was that Father Page returned from his visit to America convinced that the Society ought, at least for the present, to remain in the City of Boston.

The following May (1896) both Father Longridge and Father Bignold crossed to England for the Annual Retreat and Chapter, and in August Father Longridge returned alone. In September the face of a new Cowley Father was seen in the United States — that of Alfred Frederick Langmore. One day as he was hoeing in the Mission garden at Cowley Father Page summoned him to his office and informed him that he was being sent to America to serve as



FATHER FIELD, S.S.J.E. AND FATHER DOLLING

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Chaplain to the Community of Saint Mary at Peekskill. The announcement must have startled Father Langmore who was only 37 years of age, had been professed but one year, and who had had little experience in ministering to Sisters anywhere, let alone in America. In amazement he said to the Father Superior General,

"How shall I ever be able to do this? I suppose I must begin by winning the love of the Sisters."

To this Father Page replied,

"Yes, by winning their love for God."

The Chaplain's responsibilities were bound to be heavy for the Sisters at Peekskill were passing through a critical period. The Foundress of the Community of Saint Mary, Mother Harriet, had died on April 5th, 1896. Father Benson and Father Convers had both attended her funeral, the latter serving as a pall-bearer. On the 25th of April Sister Sarah became Mother Superior but it was soon obvious to all that she and her Community sorely needed the guidance of an able Chaplain. Hence a desperate appeal was made to Father Page. At the time more experienced Fathers were occupied in England and the mission field but the Superior General decided to make an act of faith by sending Father Langmore. It turned out to be a wise and happy choice, Father Langmore's five years at Peekskill as Chaplain General proving a great source of strength and blessing, not only to the Community of Saint Mary, but also to the Brethren of the Society of Saint John the Evangelist in Boston with whom the Father was able to spend a considerable amount of time.

The late fall of 1897 found the Brethren in Boston busily preparing for the approaching missions to be conducted both at Saint John's and at Saint Augustine's. The missionary was to be, not a member of the Society of Mission Priests of Saint John the Evangelist, but a secular priest from England — Robert Ratcliffe Dolling — one of the great heroes of the Catholic Revival in that Country who labored so sacrificially in the slums of Portsmouth. During the week of February 6 - 12, 1898, Father Dolling preached nightly on "The Good Samaritan" to large congregations at Saint Augustine's. Some of the people there were so struck by the missionary and his appeal that they attended the second mission held at Saint John's the following week where attendances were likewise excellent. We read in a little paper called, *In the Streets and Lanes*, published by Saint Mary's Guild of the Church of Saint John the Evangelist,

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"The Mission at St. John's was much hindered by the weather, but in spite of this the church was well filled and the extra services well attended. People came back to the church who had not been there for years, and many who had lapsed made a good repentance. Many came from other churches in the city and neighborhood, some even from New York, Chicago, New Haven and Albany, so that the seed sown has been widely spread."

Father Benson's sole regret was that more Bostonians did not avail themselves of the privilege of hearing the great English clergyman and he expressed his thoughts after the mission in verse:

"God speaks! who hears the voice? The week is past —
God's solemn call — and still at ease we sit,
This city's thousands, all unstirred by it!
But think not death can hush that voice so vast!
The riot of a momentary blast
May shake the trembling multitudes, and yet
With quick relapse shall Ninveh forget
The doom she fear'd. Love's deathless voice shall last!
The voice of God, so mighty, and so still,
Needs not that myriad memories tell the tale,
But, surely, secretly, it works God's will
In energies of love that cannot fail.
It comes from God, and God-ward soars on high
In souls made vocal to eternity."

Those lines tell us little of the nature of Father Dolling's mission but they reveal much concerning the *Weltanschauung* of Richard Meux Benson. Many who attended the Mission at Saint John's were so moved by it that they presented the Church with a thankoffering — a large crucifix which was blessed on May 5th, 1898, and still stands in the rear of the Church. Father Benson voiced the desire of every missionary,

"I hope the good work of the Mission will be lasting."

(To be continued)

A CHURCH CALENDAR

By FATHER PALMER, S.S.J.E.

WE have come to think of a Calander in a Prayer Book as being a list of "canonized Saints". The original purpose of the Calendar was astronomical and its chief use was to determine dates, especially those of Sundays and most of all of the great Sunday, Easter Day. The Sunday or Dominical letters and the notes of the ides etc. were set down against the months and the days. The equinox and the dog days were noted in the old English Prayer Book calendars. It was natural that the names of the Saints and other commemorations should be added. Along with these were also noted the opening of the various terms in the Law Courts. Later on, historical events made their appearance, Gunpowder Treason, Martyrdom of Charles I., Restoration of the Royal Family, the Coming of William of Orange, the Accession of the reigning Monarch, and in Canada the Confederation of the Provinces, and in the United States, Independence Day.

The Calendar in the Draft of the Revised Canadian Prayer Book is based on this larger view of what a Church Calendar is. The great red letter Saints of the older Calendar all appear. St. Peter becomes St. Peter and St. Paul, and St. Mary Magdalene is added. The old black-letter Saints of later times also appear with several additions such as the National Saints of the peoples who have come to settle in Canada. Henry of Finland, Anskar of Sweden, Cyril and Methodius of the Slavs, Olaf of Norway, Willibrord of Holland, to name a few. In the old Prayer Book calendar, Richard of Chichester 1253 was the latest Name. But heroic sanctity continued to be shown forth in the Church after that.

Names of holy men and women in succeeding centuries have been added. Other names from the history of the Anglican Communion have been added without thereby enrolling or commending such persons as Saints of the Church. Many of them were great saints, some of them made valuable contributions to the life of the Church although there may be some features of their life and work which we should not commend. Among historical figures who made a valuable contribution to the life of the Church are William Laud and Charles I. representing a catholic movement; John and Charles Wesley representing the evangelical revival; Thomas Cranmer who gave us our wonderful translation of the Liturgy; John Keble repre-

A Church Calendar

senting the Oxford movement; and Charles Simeon the Cambridge movement; Thomas More who stood out against royal tyranny in religion; Ridley and Latimer who died for reformation principles which were old catholic principles long neglected; Wilberforce the Emancipator of the slaves; Wycliffe and Tyndall who translated the Scriptures into the Mother tongue; and older figures such as Alfred, Langton, Grosseteste, Joan of Arc, Aquinas.

Then Canadian names were added, Charles Inglis the first Bishop, West, Horden and Peck to represent the great missionary work of the Canadian Church among Whites, Indians and Esquimaux. To these will probably be added that great lay Indian churchman, Joseph Brant, the first Indian priest, Henry Budd, and Macdonald of the Arctic. Florence Nightingale will appear as the patron of Nurses. The first celebration of the Eucharist with the use of the Prayer Book of Elizabeth I. at Frobisher Bay in Baffin land, September 1578, the first meeting of General Synod, the birthday of the Canadian Church, will probably appear. Then to represent all the great Councils, that of Nicea May 20th. 325, will be added. Of old days the Falling Asleep of the Blessed Virgin Mary is added to her Visitation, Conception and Nativity. In the Octave of All Saints, All Souls, the Commemoration of the faithful departed known to us, and on the Octave Day, Missionaries, Founders and Benefactors. All of this makes the Calendar come alive. Collects, Epistles and Gospels are provided for commemoration of the Blessed Virgin, St. Joseph, Martyrs, Bishops, Missionary Saints, other Holy Men, and Holy Women. The Collect Epistle and Gospel for Benefactors and Founders can be used for the historical figures.

Take at haphazard, the month of September. We have these additional days. Hunting season is near and there is St. Giles (720) on September 1st. He was a hermit in the south of France. A poor deer chased by hunters took refuge with the man of prayer. He put himself between the deer and the hunters, and an arrow pierced him so that he was everafter lame. He is the patron of cripples, as his Church of St. Giles Cripplegate in London reminds us. On the 8th comes the birthday of the Blessed Virgin. On the 10th Edmund Peck (1924) who spent his life in great privation converting the Esquimaux of the Eastern Arctic. On the 13th Cyprian of Carthage (258) who led his people to care for the sufferers in the plague, and so turned the tide in favor of Christianity and finally gave his

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life as a martyr. Holy Cross Day, the hinge day which marks the autumn ember days, reminds us again in the fall of the year of the Cross and passion of our Lord which we kept in mind in the spring. The 16th commemorates Ninian (430) the great missionary of Scotland and Ireland who learned the religious life from Martin of Tours, and brought it to the far North. On the 19th comes Theodore of Tarsus, an Eastern Churchman, who gave to the Church of England its diocesan and parochial organization, and knit together the various missions. On the 13th the first General Synod of the Canadian Church is remembered. It did for the Canadian Church (with its three plantings in the East, in the West, and on the Pacific, and its C.M.S. and S.P.G. missions) what Theodore did for England in the seventh century. John Patteson (1871) the martyr missionary Bishop is remembered on the 20th. He went ashore on an island in Melanesia to preach Christ. His body was found floating in a canoe with five wounds, like his Master, and a palm with five knots tied in it lying on his breast. On the 25th Lancelot Andrewes (1626) the holy Bishop of Winchester who translated part of the Bible which you hear read in Church, and who left one of the most widely used books of devotion which has guided the prayer life of many a Churchman. Finally, as well as St. Matthew who wrote the Gospel, and St. Michael and All Angels, we have St. Jerome (420) who translated the scriptures and carefully preserved their text. He lived in a cave at Bethlehem while learning Hebrew. There, so the story goes, a mountain lion with a thorn in its paw came to him to have it extracted. Holy men seem to have an attraction for birds and beasts. Surely it is good to have our family notables brought before us year by year. We belong in Christ to a noble race.

DO WE HAVE CONFESSION IN THE EPISCOPAL CHURCH?

By THE RT. REV. GERALD FRANCIS BURRILL, *Bishop of Chicago*

"If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

—I ST. JOHN 1:8, 9

GROWTH in the Christian life does not consist in the acquiring of 'merit badges' for good behaviour. Rather, it is a life deeply aware of the great contrast between the imperfection of our best efforts and the perfect life of our Lord, and a recognition of our total dependence upon His forgiving love.

Many people hold the brief that the way to salvation is to read and know the Law of God (The Ten Commandments) as set forth in the Bible and to make earnest effort to keep it. These people think that God is a kind of Celestial Bookkeeper who keeps a running credit-debit account for everybody. The good life and, consequently, a man's chances for heaven are thought to be measured by a favorable balance of good works. People who measure the good life on these terms often take great pride in their accomplishments and approach the day of judgment with great confidence in themselves, little in others and not too much love for the Divine Judge.

PITFALLS OF THE SELF-RIGHTEOUS

No one wants, for a moment, to deny the worth of our trying to keep God's Law, but we need always to be warned against the pitfalls of self-righteous obedience. An insidious by-product of the notion that we can "earn our way into heaven" is the feeling of moral and spiritual superiority we feel over others who have been wicked. We tend to judge our weaker neighbors and friends by our accomplishments rather than in terms of the love and mercy God holds for all sinners.

In our Lord's parable directed toward those who "trusted in themselves that they were righteous, and despised others," the Pharisee prayed: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." This Pharisee has too many disciples among us, even now.

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In contrast with the notion that we can earn our way to heaven by our own meritorious works, we have both the startling and comforting Gospel of our Lord and Saviour Jesus Christ: "Except a man be born again, he cannot see the kingdom of God," and "So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life." The Holy Apostle, St. Paul, wrote that "*all* have sinned, and come short of the glory of God."

No man can make up for his failures and sins by any merit or power of his own. Sin can only be forgiven, and only God can do this. Without the forgiveness and love of God, we are lost.

Confession of sin is a basic requirement for living the Christian life. Sin is the road-block in the Christian's way to God. Pride blinds our sight to our weakness and sin and destroys our ability to grow in Christ. The love of God cannot enter into the heart of a prideful and self-righteous person. Because this is true, our Lord has left to us a way to remove the roadblocks and to overcome pride and self-righteousness.

MAN'S CHIEF DISEASE

This way is to confess our sins, to receive thankfully the absolution and remission God promises in His Church, to repent truly, to amend our lives and to use the grace and consolation of God's Holy Spirit. Because sin is man's chief disease, it is also the Church's chief concern. Every Episcopalian should understand his Church's teaching and practice about sin and its remedies.

There is only one answer that makes sense to the question "Do we have confession in the Episcopal Church?" "Of course we do!" The Episcopal Church would fall seriously short of her commission were she to neglect this reconciling ministry to her people. The Church has always urged her children to the confession of their sins, and she has written her urgings into the heart of her Prayer Book. The Daily Offices, many of the Occasional Offices and the Holy Communion provide for formal acts of confession. In terms of the Prayer Book, the Church has always trained us to examine ourselves and to confess our sins before we receive the Blessed Sacrament in Holy Communion.

Do We Have Confession in the Episcopal Church?

THE REAL QUESTION

The real question is not "Do we have confession?" It is rather this: "Since we need it so much, how do we make best use of it?" There are three ways used in the Church by which we may achieve an effective self-examination of our lives and learn to make a good confession of our sins against the love of God. First, in private prayer: we should never neglect the practice of reflecting upon our daily lives and confessing the sins we have committed and the duties we have omitted. Confession is one of the "five fingers of the hand of prayer." Adoration, intercession, thanksgiving and petition, when confession is neglected, give us an inadequate grasp of the fullness of our prayer life. As we acknowledge, day by day in our private prayers, the sins that have weakened our Christian witness and offended the goodness of God, we shall be better able to adore and thank the God whose love forgives us and to pray for those to whom we have been unjust or unkind.

In corporate prayer, especially at the regular services of the Church, we unite with all Christians in the confession of our personal and corporate sins. As members of both the secular and the sacred communities, we share in their achievements and in their sinfulness. Gathered together as a congregation of Christ's Church, we need to confess before our Lord and King the sins which inhibit the advance of His Kingdom in earth.

Each one of us shares in the corporate greed and cruelty which infect the world; the slum, the gallows, organized war and all sorts of delinquency. These sins we must confess, and, for our part in them, we seek God's forgiveness. Each individual may and should use the forms of General Confession in corporate worship as means to offer his personal sinfulness before the Mercy Seat, and to receive the absolution of the bishop or priest as an assurance of God's forgiveness and of his restoration to the fullness of God's grace.

AN EMPHATIC "YES"

Finally, the Episcopal Church provides the opportunity for auricular confession. This, I am sure, is what the uninformed questioner means when he asks, "Does the Episcopal Church have Con-

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fession?" The answer to this is an emphatic "yes". Our priests are trained not only to be counsellors to their parishioners, that is, men who are willing to listen to the problems and sins of their people and to advise them as to wise courses of action, but are authorized to give, under proper conditions, absolution (forgiveness) in the name of Christ to the penitent Churchmen who seek them out as their confessors.

What are these proper conditions under which auricular confession is administered? The penitent must confess all, holding nothing back. (A psychiatrist asks no less of his patients.) The penitent must be truly sorry for his sins and must promise to use God's grace to amend his way of life. A priest, functioning as confessor, often gives counsel to the penitent, if circumstances require. Then the confessor pronounces absolution—the assurance of Christ's forgiveness—thus the penitent is shriven of his sins.

This absolution and forgiveness is the gift of God through His Church. No sinner can ever earn it. Only God can freely give it to those who earnestly and sincerely seek it. It is God's gift to all who respond to His most gracious invitation: "Come unto me all ye that travail and are heavy laden, and I will refresh you." In order to keep inviolate the privacy of auricular confession, the Church binds all her priests "under the seal". This means that no priest may reveal to anyone anything confided to him within the context of the confession. This "seal" is respected not only within the Church, but also by courts of law in almost every state and nation in the world.

"Does the Episcopal Church have Confession?" Indeed, it has, and it is required of all Christians. Does it require that Episcopalians shall confess their sins privately to a priest? The answer here is "no". The Church does urge private and corporate confession and provides ample means for their use. The Church also provides auricular confession for all who wish this particular sacramental means for the grace of forgiveness and amendment.

Confession is not an issue of so-called "churchmanship." It is a matter of real churchmanship because it is scriptural, liturgical and traditional. A rubric on page 313 in the Book of Common Prayer makes the matter quite clear: "Then shall the sick person be moved to make a special confession of his sins, if he feels his conscience

Do We Have Confession in the Episcopal Church?

troubled with any matter; after which confession, on evidence of his repentance, the Minister shall assure him of God's mercy and forgiveness."

This rubric applies to all of us, for in one way or another each of us is sick or conscience-troubled. The Exhortation at the top of page 88 in the Prayer Book gives us some more thought-provoking suggestions as to our need for confession. As to the authority of a priest to pronounce forgiveness in Christ's name, it is clearly given in the sentence of ordination found in "The Form and Manner of Ordering Priests" in the Prayer Book: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained". These words are spoken by our Lord to His apostles and are recorded in the twentieth chapter of St. John's Gospel. The position of the Church regarding confession is that it is requisite for the wholesome growth of all Christians.

The position of the Episcopal Church regarding auricular confession is best stated by this simple rule: "Everyone may; some should; nobody must."

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CLERGY QUIET DAY

A number of Priests have expressed a desire for a short conducted retreat. We will be glad to have one on February 25th, 1958. A day of prayer and quiet can be very helpful in making a good Lent. Over night accommodations can be provided for those coming from a distance. Address inquiries and reservations to: The Father Guest Master, S.S.J.E., 980 Memorial Drive, Cambridge 38, Mass.

RELIGIOUS VERSE

CHRIST MASS

By MARTHA LEE DOUGHTY

Bells still proclaim across the earth
The wonder of a Savior's Birth
Where those who seek can ever find
Of peace — goodwill to all mankind.

Upon The Alter candles bright
Epistle — Gospel, shed their light
And in the Chalice, glowing red
The Blood He came to earth to shed.

The Paten bears His Body pure
That precious Body, to endure
The Cross, that we forgiveness know
As from each Wound His Love does flow.

We thank Thee, Lord, for constant care
Ourselves we offer now to share
Thy purpose only to fulfill
In love and peace and all goodwill.

CHRISTMAS ROSE

By JOHN K. COLBY

In nivali tempore,
 Silvae refrigescunt.
Sub moerenti arbore
 Folia quiescunt.

In hiberno frigore,
 Candida, nivosa,
Matris terrae pectore,
 Fulget Christi Rosa.

THOMAS MORE: A Translation

This letter of Erasmus was written in July, 1519 to Ulrich von Hutton. The translation below was made by Father Johnson, S.S.J.E. Thomas More was born in 1477 or 1478. After a long imprisonment in the Tower he was beheaded in 1535.

Translator's note: "This translation was made from pages 113 to 125 in a little book called 'Selections from Erasmus' by P. S. Allen, Oxford at the Clarendon Press. In trying to make this translation readable in English, I have expanded some paragraphs, especially the opening one. But I have not tried to alter the meaning or to add meanings which are not contained in the Latin. — J. H. C. J."

SO you have become an ardent lover of Thomas More's literary genius! Almost I might say that you are perishing for love of it, inasmuch as your soul, like coals set to the flame, has caught fire from this man's writing.

You tell me in your letter, and you tell me with truth, that the manner of his writing is not to be surpassed so accomplished is its skill and so merrily does it reveal the author's spontaneous gaiety;

My dear Hutton, my illustrious friend, — this warmth of feeling you share, I assure you, with many others; I can assure you too that between yourself and More the admiration is mutual, for so delighted is he by the spirit of your own writing that I am almost inclined to think of you with envy.

That which can move us so mightily is surely nothing other than that Wisdom (*Sapientia*) which Plato declares to be of all things the most lovable, kindling as it does between one individual and another attachments of a far more ardent sort than any which mere beauty of outward form, be it ever so admirable, can bring about; The eyes of the body behold it not, but the soul has eyes of its own and, when these are used, it sometimes comes to pass that the strongest kind of affection is found to unite persons who have never communed together in speech or seen one another's faces.

And just as it often happens, that for one reason or another, one man is captivated by one beautiful form, another by a different one, so it seems that there is a certain secret kinship of genius which causes us to derive boundless delight from certain kinds of genius, while those of another kind do not affect us in the same degree.

Cowley

But now when you urge me to bring the whole of More before your eyes as if I were showing you his painted portrait, — how I wish that my power to furnish you with such a description were as complete as your desire for it is strong.

For, I, too, throughout the performance of such a task, should by no means deem it a hardship to be kept busy in the contemplation of that friend whose own extraordinary charm makes him to be singular among all the rest.

But, to begin with, it has not been everybody's privilege to have recognized how wonderfully gifted he is, and then I am not sure that More is one who lends himself easily to the hand of every artist as a simple subject for adequate treatment.

Nor do I think that the portrayal of Thomas More is a task to be more lightly undertaken than the portrayal of the great Alexander or of Achilles, or that those heroes were better qualified for permanent veneration than this hero of ours. Here assuredly is a subject that calls for the skill of an Apelles, and I fear that I myself resemble Fulvius* and Rutuba rather than Apelles.

I will try however to present to you some sort of likeness of the whole man, — a rough sketch, at any rate, if not a faithful portrait, — showing you as much as I can of that which, through a long period of years and in the intimacy of his own home, I have been observant enough to notice, and am now able to remember.

If, however, you should happen to be entrusted with some mission that may bring the two of you together, then you will find out at last how little the artist whom you have chosen was to be relied upon for such an undertaking as this, and I am quite afraid that you will then attribute my shortcoming either to envy or to obtuseness, supposing perhaps, that I was too blind to perceive more than a few from among so many kinds of excellence, or else that I was not generous enough to give you a full account of them.

To begin, then, just there where your knowledge of More is most limited. I will tell you first of his stature and physique. His height

* Fulvius and Rutuba. Horace (in Sat II VII 96) refers to Fulvius and Rutuba. Commentators tell us that these were the names of popular gladiators whose battles were depicted in rough mural drawings. It almost seems as if Erasmus was supposing, — for the moment at any rate, — that Fulvius and Rutuba were the names of the artists who drew the pictures.

Thomas More: A Translation

is below that of a tall man, but not so far below as to arrest attention. Every part of his frame, moreover, accords so perfectly with the rest that here I am sure you would be completely satisfied. His skin is naturally white, but his face inclines to brightness rather than to pallor; to say that he is of a ruddy countenance would be quite misleading, and yet it is true that just a slight warmth of color, shining out as it were from within, imparts a kind of light to his whole aspect. His hair is dark brown, or black, if you prefer to call it so, — with a gleam of gold; his beard rather thin. His eyes are a little clouded, stained here and there with a kind of blotchy marking. Eyes of this sort often indicate the happiest kind of disposition. In England people go so far as to think them very attractive, although we of another country are more apt to be impressed by the beauty of dark eyes. In England, moreover, it is believed that no kind of eyes is so immune from defect as the kind that I have attempted to describe. His countenance corresponds with his character, wearing always an expression of pleasing and friendly gaiety, and conveying habitually quite a strong impression that he is on the point of yielding to laughter; in fact I may say frankly that his natural demeanor accords more readily with merriment than with occasions for gravity or pomp, although he never comes near to any kind of jesting that is unseemly or indecent.

His right shoulder appears to be a little higher than the left, especially when he is walking; this he owes to no accident of nature, but, like many of those oddnesses that are apt to cleave to us, it has been acquired through habit. Nothing else is noticeable in his personal appearance with which any fault may be found. His hands, perhaps, afford a very slight suggestion of rusticity, but only in comparison with what is otherwise observable in his aspect. The man himself has always been quite thoughtless of all that belongs to the cultivation of elegance, whether of person or of attire. This has been so ever since he was a boy, and so much so that he is apt to be careless about those very things upon which, according to the teaching of Ovid, it is important for men to bestow care. The comeliness of form which belonged to him in youth may be imagined from what is to be seen even now in his maturity. But, after all, I myself must have known him when he was only about twenty-three, for he is still hardly more than forty. His health is fair rather than robust; it is good enough at any rate to enable him to discharge as many arduous tasks as it is a public spirited gentleman's duty to

Cowley

undertake. To very few maladies, if any, does he readily succumb. It may be hoped that his life may be a long one, seeing that he has a father still living who, though far advanced in years, is surprisingly vigorous and active in his old age.

I never yet saw anyone who was so little fussy in his choice of food; from childhood to youth and ever since that time he has been well pleased that water should be his drink. This he derived from his father. But in order that such abstinence might cause nobody any embarrassment, he took to concealing it from those who dined with him, drinking from a pewter mug a kind of beer that is little more than water, — often nothing but water. Since it is usual in England to allow the same cup to pass from one to another, he would sometimes just touch the wine with his lips, so that he might not seem to shrink from it altogether, and also because he has no wish that his own behavior should differ from that which is customary in society. I noticed, too, that he was better pleased that plain beef, salted fish, and a coarse kind of sour bread should form his ordinary fare than that it should consist of those things that are commonly held to be dainties.

Beyond that which I have already related, he is by no means one who shrinks from all that affords harmless gratification, albeit of the body. For food that has been prepared with milk, and for various kinds of tree-fruit, he has always had quite an eager appetite. A simple meal, with an egg or two, is exactly what he likes.

His voice is not loud or deep, nor, on the other hand, is it so very weak, for it may be heard with ease; it suggests no affectation of melodious softness or exaggerated modulation; it is the voice of one who speaks in order that he may be clearly understood. It may be admitted that nature does not seem to have intended him for vocal music, in spite of the delight which every kind of music affords him. His utterance is wonderfully clear and articulate, and he speaks without hurry and without hesitation.

He likes to dress simply and makes no show of silk and purple or gold chains, save when it would be less than seemly to appear without them. Hardly to be believed is the lightness of his regard for that parade of formality by the careful noting of which most men determine the exact pitch of another's breeding. Just as he does not claim it from anybody else, so he is at no great pains to garnish his own address with a stiff display of ceremony, whether in his

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casual encounters or upon some festive occasion. It must not be supposed, however, that if he had a mind to adopt this usage, he would be at a loss as to how to set about it; but he accounts such observance an effeminacy and reckons that a man should be ashamed to waste a deal of time upon such trifling follies.

At one time he was inclined to shun the Court, and had little mind to be associated closely with princes. Tyranny he always hated; it is as foreign to his nature as equity is dear to his heart. But it is not easy to point to any Court where modest manners are prevalent enough to have banished noisy strife, self-seeking, vain show and profligacy; — nay, where all of these do not abound, — or to find a single court where no traces of tyranny may be discovered. And so it was only after there was much ado to persuade him, that More allowed himself at last to be brought to the Court of the eighth Henry, though nothing could be wished for that would exceed the unassuming cordiality of that prince.

By natural disposition he is rather greedy of his own devices and of leisure; but just as he readily avails himself of leisure when the opportunity presents itself, so likewise, whenever a matter of sufficient consequence demands it of him, he is alert and painstaking along with the best.

For friendship he seems to have been born and fashioned. He is its most whole-hearted, and by far its most steadfast votary. Nor does he shrink from that multiplication of friendships which the poet Hesiod forbears to praise. From nobody does he hold himself aloof; it is open to anyone to be on terms of intimacy with him. But, while anything but exclusive in his choice of friends, he is willing to take an unlimited amount of trouble in their service; he holds on moreover to these friendships with extraordinary fidelity and persistence. If he should happen to have fallen in with one whose grave faults he finds himself quite unable to cure, then as opportunity offers, he lets him go, unravelling the relationship rather than breaking it off. Then there are those in whose honesty of heart he has learned to confide, and whose humor he knows to be well-matched with his own. The companionship of such friends as these, along with their unpremeditated and amusing discourse, affords him such merry delight, that he seems to set a higher value on entertainment of this sort than upon any other form of gratification that life can offer.

Cowley

All manner of ball-playing he entirely eschews, together with dice, cards and the rest of those games with which the greater part of the nobility is wont to beguile the irksomeness of its time.

I should, add, too, that while apt, as I have said, to be rather careless of certain matters which concern himself alone, it is equally true of him that nobody could busy himself in the service of his friends with more careful solicitude and assiduity.

What shall I say more? If any should wish to find the finished model of true friendship, from nobody could he seek it more fitly than from Thomas More.

As a table companion, his good fellowship and the charm of his manner are so extraordinary, that nobody's spirits are too doleful for him to stimulate, no topic too dismal for him to shake out of its depression. Ever since he was a boy he has been so readily diverted by a merry jest, that it might almost be supposed that jocularity was his most natural characteristic; but his humor never goes so far as to approach indecency, nor has he ever taken pleasure in the kind of wit that leaves a wound.

As a young man he wrote some little comedies and acted in the playing of them.

Even if something that has been said be the more droll by reason of its application to himself, he is none the less pleased with it on that account, so unfailing is his relish for any sprightly piece of wit that has about it the fragrance of originality.

This accounts too for his having played with epigrams as a young man, and for his having been among the first to be delighted with Lucian; not to mention, as well, that it was he who prompted me to write my little book on 'The Praise of Folly' — I had almost said that it was he who persuaded the camel to dance.

In no kind of human converse, however, can anything confront the man, but that he must be hunting out therefrom some matter for his pleasure, even upon occasions that are particularly grave. If his conversation be with men of great learning and sagacity, he is delighted by their intellectual ability; if with those who are untaught and of small understanding, he enjoys their simplicity. Nor do those who want their wits displease him, so wonderful is his tact and so generously does he adapt himself to the needs and

Thomas More: A Translation

idiosyncracies of all. With women, and even with his wife, his manner of address is for the most part playful and amusing. You might take him for some modern Democritus, or, better still, that Pythagorean philosopher who, walking through the busy market with his own mind free from care, watches carefully the bustling crowd and the restless eagerness of those who buy and sell.

Nobody could be less a slave to the judgement of the crowd, but then again, there is nobody who less stands aloof from the common man's good sense.

Living creatures of all sorts are objects of special interest to this man, and he reckons it a mighty pleasure to watch them closely, and to study the natural peculiarities and the appropriate behaviour of their various kinds. Hence there is scarcely any type of bird that he will not cherish in his own home, together with aught else that has life, if it be commonly counted for a rarity — a monkey, to mention an example, a fox, a ferret, a weasel, and other animals of a like description. Moreover, if any outlandish creature should happen to be for sale, or an animal which on some other account is deserving of scrutiny, he is wont to buy it, and that very eagerly. Furthermore, he has so ordered the arrangement of his house that, all round about within it, these objects are displayed, so that no part thereof lacks a spectacle so striking that it can hardly fail to arrest the gaze of those who enter. Then his old satisfaction therewithal is restored to him afresh whensoever he perceives that others are enjoying what they see.

From the learning of the ancients he drank deeply and thirstily at a very early age; later on he began to devote himself to the study of Greek and to philosophical research. His father, however, a man of wise and trustworthy judgement in most matters, was so far from helping him in this, that he was rather for depriving his son of all his support, if he should persist in this endeavor, and indeed almost had a mind to disinherit him. The father would have done so upon the ground that, in changing the direction of his studies, the young man appeared to be forsaking his filial obligations; for the father's own profession obliges those who follow it to become expert in the knowledge and practice of English law. Howsoever true it may be that this profession of legal learning is in itself very far removed from anything that may rightly be called scholarship, it is never-

Cowley

theless certain that in England those men are numbered amongst the foremost in rank and fame who, through their learning and practice in the law, have brought themselves to places of eminence and power. By men who have accustomed themselves to these conditions, a more convenient path to wealth and distinction may not be discovered easily, nor are many of them bold enough to look for it, seeing that the lawyer tribe has produced the larger portion of the nobility in that island. They assure me, however, that nobody can secure for himself the right to practice this profession who has not toiled thereat through many years of drudgery. It is therefore by no means to be wondered at that the innate sensibility of the young Thomas More should have caused him to shrink with deep distaste from a way of life so inferior in dignity to that of which his genius was prophetic. But, in defiance of his natural inclination, he quickly passed through the schools and was soon so brisk a lawyer that there was not another who was more eagerly consulted, nor was there one of those lawyers who had nought to distract them from their trade who was making a more lucrative affair of it than he. So much for the man's vitality and force of character.

But this was not all, for, with untiring industry, he would be reading great volumes of patristic theology through to the end, devoting thereto his liveliest attention. At a time when he was not much more than a boy, he had lectured in a public place upon St. Augustine's book "*Concerning the City of God*", and that to a crowd of listeners; nor did it then afflict him with any sense of shyness or regret that priests and aged men should be submitting themselves to a very young layman of instruction in divinity.

(To be continued)

RELIGIOUS VERSE

THE CHRIST CHILD INVISIBLE

As Christmas candles light our sills,
Like stars of glistening white,

I wonder if His shadow falls
Upon my door tonight!

By CORNELIA HALL

CHRISTMAS

Arrow-straight the lantern light
Came thro' the straw-strewn stable;
The ox and ass' eyes sparkled bright
With the green glint of beasthood;
But one and all did gaze upon
The adorable tableau before them:
Saint Mary, Saint Joseph and the Babe —
The source of all their wonder.

The shepherd lads had come and gone,
In reverence, awe and worship:
And now the Kings came quickly here
To adore the King of Heaven.
But years must pass before mankind
— That's you and I and all the others —
Could find this place here to kneel
In company with the ox and ass,
To adore the Blessed Baby.

But when eventually we came,
It was in countless multitudes,
With heaped up presents for the Babe,
Each Christmastide for ever.

By BROTHER PAUL, O.I.W.

COMMUNITY CHRONICLE

FATHER APPLETON conducted a Quiet Day for the Sisters of St. Anne at their convent at Arlington Heights, Mass. on Friday, September 13th. He preached at St. Paul's Church, Harrisburg, Pa., where his father was sometime Rector on September 29th.

Father Thomas, after spending considerable time in Chicago and at the Society's House at Bracebridge, Ontario; returned to Cambridge about the middle of September. He was able to preach for us at High Mass at St. John's, Boston, before sailing back to England on the Queen Elizabeth on October ninth.

Father Rowell preached at the Church of the Redeemer at Greenville, South Carolina on Sunday, September 29th. From October first to third, he conducted a retreat for clergy at Bat Cave, N. C.; followed by a retreat for laity at the same place from October third to fifth. He was the preacher at St. Francis' Church, Rutherfordton, N. C., on Sunday, October fourth.

Father Wessinger spoke on the Religious Life at St. Paul's Church, Natick, Mass. on September 24th. In addition to his duties as Master of Novices at the Monastery, he is, this Winter, also acting as Chaplain to St. Anne's School, Arlington Heights, Massachusetts.

Father Banner preached at St. Timothy's Church, Fort Worth, Texas on Sunday, September 29th. He conducts a School of Religion at Grace Church, Mohawk, New York, from December 8th to 11th.

Father Smith, Chaplain of the Eastern Province of the Community of St. Mary, paid regular monthly visitations to the houses of the Sisterhood in October, November and December. He preached a sermon at Christ Church, Schenectady, New York, on Sunday, October sixth; and conducted a preaching mission at the same parish from October 20th to 27th. He preached and gave an address on the Religious Life at Trinity Church, South Norwalk, Connecticut on December first; and preached at the Church of the Ascension, Rochester, N. Y. on December eighth. He makes a visitation to the Sisters of St. John the Divine at Willowdale, Ontario, Canada from December 9th to 14th.

Community Chronicle

Father Clayton gave addresses on the Religious Life at St. John's Cathedral, Providence, Rhode Island (Oct. 1); Arlington St. Unitarian Church, Boston (Oct. 27); St. Luke's Cathedral, Portland, Maine (Nov. 7); and St. Andrew's, Longmeadow, Massachusetts (Dec. 10). He conducts a Mission at Trinity Church, Canton, Mass. from December first to eighth.

Father Upson is now in residence with Father Pedersen at St. Francis' Church, Chicago, assisting in the work of that parish, and in the many other activities that the Fathers carry on in and around Chicago. Father Pedersen conducted a retreat for Deaconesses at the McLaren Center, Sycamore, Illinois from October eighth to tenth. He gave another retreat for the Associates of the Community of St. Mary at the De Koven Foundation, Racine, Wisconsin from October 11th to 13th. He preaches a Mission at St. Paul's Church, Norwalk, Connecticut, from December first to eighth; and conducts a retreat for the Sisters of the Church at Toronto, Canada from December 26th to January 2nd. Other engagements undertaken by the Fathers in Chicago include an address on the Religious Life at the Church of the Holy Comforter, Kenilworth, Illinois (Nov. 10); a retreat at the De Koven Foundation under the auspices of 'Alcoholics Anonymous' (Dec. 6-8); an address on the Religious Life to the Ministerial Association of Joliet, Illinois (Dec. 3); and a Quiet Day at St. James' Cathedral, Chicago (Dec. 14).

Father Williams attended the annual dinner and Council Meeting of the American Church Union in New York City on October fourteenth and fifteenth. He conducted a retreat for the Order of St. Benedict at St. Gregory's Priory, Three Rivers, Michigan from November 17th to 23rd. From November 25th to 30th he was at the Convent of the Sisters of St. John the Divine at Willowdale, Ontario, Canada. He gives an illustrated talk on Japan to the Church Service League of St. Thomas' Church, Dedham, Massachusetts on December second.

Father Palmer is now in residence at the Monastery in Cambridge after extended missionary activities in Canada and elsewhere. During the week of November tenth he was absent in Toronto to attend meetings there of the Committee of the Revision of the Canadian Prayer Book. He preached at the Church of the Redeemer, London, Ontario on Sunday, November seventeenth.

Cowley

Father Gross, the Assistant Superior, and Vicar of the Mission Church of St. Augustine and St. Martin in Boston, preached at St. Katharine's Chapel, Baltimore, Maryland, on Sunday, November 24th.

During the month of December, Fathers of the Society are scheduled to preach at the noon-day services on Mondays at St. Paul's Cathedral, Boston. Father Appleton speaks on Dec. 2nd, Father Wessinger on Dec. 9th, Father Smith on Dec. 16th, Father Williams on Dec. 23rd, and Father Rowell on Dec. 30th.

The Community Christmas Retreat will be held, God willing, from January sixth to January eighteenth inclusive, with Father Wessinger as the conductor. The Community will be divided into two groups, so that those who are in retreat may not be interrupted. The first group will go to the Emery Farm, West Newbury, Mass. from January sixth to eleventh; the second group will make their retreat at the Monastery in Cambridge from January thirteenth to eighteenth. Your prayers are asked that this time of waiting upon God may be a time of blessing and refreshment.

Mr. Louis Weil, our associate and a Graduate Student of Music at Harvard, presented a piano recital on November 24th, at the Monastery Guest-house. A number of students were present along with members of the Society.



Father Morse sends us this snapshot of himself and Air Force Chaplain (Episcopal) Jarrett on the Island of Formosa August, 1957.

BOOK REVIEWS

A DIRECTORY OF THE RELIGIOUS LIFE. For the Use of those Concerned with the Administration of the Religious Life in the Church of England (Second Edition) Issued by The Advisory Council of Religious Communities Under the Chairmanship of the Bishop of Exeter, With the Authority of the Archbishops of Canterbury and York. New York, The Macmillan Company (1957) Pages xiv, 54. Cloth, price \$1.75.

THIS invaluable little book should be in the possession of all Religious Communities within the Anglican Communion, and its contents should be made familiar to all who have anything to do with such Communities. In particular, the Bishops of the Church will find the information given here to be indispensable in dealing with Religious, and would-be Religious. The Advisory Council in England, to whom we are indebted for this book is composed of Bishops of the Church as well as representatives of the Religious Communities, and has now been working for a number of years in an effort to forward, as well as to regularize the life and work of these Communities. The original Directory, 'a most valuable manual of information and counsel', to use the words of the then Archbishop of Canterbury, appeared in 1943. This second edition will be found still more valuable. The new Table of Contents has been expanded, so that it is much easier to find a needed piece of information. There is a valuable section on 'Incipient Communities'; the section on 'Release' has been entirely recast; and the section on 'Chapter Government' has been greatly improved. We are grateful to the Advisory Council for this new edition of the Directory.

GRANVILLE MERCER WILLIAMS, S.S.J.E.

AN INTRODUCTION TO WESTERN PHILOSOPHY. By Russell Coleburt. Sheed & Ward, New York. (1957). Pages xiv, 240. Cloth, price \$4.00.

"PHILOSOPHY, as Socrates knew so well, has special traps for the beginner; it is so easy to take a short cut and imagine that you have arrived at your destination. On the other hand, if oversimplification is liable to delude the amateur, over-elaboration has often entangled the expert; and the beginner, under the guidance of the expert, can easily become lost in the undergrowth before he

Book Reviews

is really aware of the ground which he is supposed to be covering. There is something to be said, then, for the view that the beginner should be given a quick look round by the amateur. That is the main justification for my writing this book." This is the author's own description of this volume. In our opinion he has been eminently successful in accomplishing his purpose. The book is amazingly readable, but nevertheless succeeds in implanting in the mind of the reader an understanding of the principal philosophical problems, with the historic attempts at their solution. Beginning with the Ionian Greeks, the author ends with discussion of the philosophies of Ayer, Wittgenstein and Sartre. The 'Quick look round' has certainly been an illuminating one.

G.M.W.

THE CHURCH IS THERE. Leslie E. Cooke. The Seabury Press (59 pages) 95 cents. The Director of Inter-church Aid to Refugees tells the thrilling story of Church Aid to Hungarians, Arabs, people in Hong Kong, India and other places. Although Christian people are not yet outwardly united, yet by this work of love to non-Christians and Christians, to orthodox and protestant, they are able to carry on this work of Christ. Wherever there is adversity "The Church is There."

R.P.

THE LITURGY AND THE CHRISTIAN FAITH. Massey H. Shepherd Jr. The Seabury Press. 49 pages, 95 cents. A series of addresses on the Liturgical Movement, Easter Mystery, Christian Year, Initiation, Eucharist, Daily Offices, and also a good bibliography. Just the thing for a study group.

These two booklets, like all Seabury publications, are beautifully printed, but 95 cents seems a lot to pay for a paper covered booklet.

R.P.

THE CHURCH OF ENGLAND AND THE SEVENTH COUNCIL. Dr. Moss in his lucid manner shows what is necessary if a council is to be called General, and what binding force such a Council has. He shows that as the Councils of Nicea and Constantinople steered a middle course between heretical or extreme teachings, so the second Council of Nicea steered a middle course between idolatry and iconoclasm. He thinks that it is important that the Anglican Communion accept the decisions of this seventh Council as a step towards union with the Eastern Orthodox Church.

R.P.

Cowley

THE INSIGHT OF THE CURÉ D'ARS. By Msgr. Francis Trochu. Stories chosen and translated by V. F. Martlet. American edition, Newman Press, Westminster, Maryland, 1957. Cloth, Pages VII and 103. Price \$1.75.

THAT St. Jean — Marie Vianney, the Curé of Ars, obviously possessed as a special gift from God: that extraordinary power now known as "extra-sensory perception", this fascinating collection of stories about him proves beyond the shadow of a doubt. These are not just pious legends or vague hearsay reminiscences but actual accounts, carefully annotated.

Through this humble, simple parish priest at whom the learned and important were apt to look askance, God's love and mercy shone forth, as light focused through a clear lens. The "how" of it may be completely mysterious to us as, in a way, it may have been to the saint himself. But the "why" of it is very clear: that sinners might be called to repentance and the sick and sorrowful comforted.

It is important to remember that this amazing gift did not constitute his sanctity nor, in itself alone, prove it. It was a result, granted for a special purpose and vocation, of his intimate union with God.

It is worth noting also that in all cases, the holy Curé used this extraordinary gift always gently and lovingly, never as a means of terrifying or browbeating his penitents. "The hearts of the saints are all liquid with love", as he himself has said, and thus "love" — God's infinite love for man — "is the meaning of it all."

The editor is to be congratulated on the excellent selection and arrangement of the stories and for the clear and delightfully fresh translation.

R. M. G.

THE SACRED HEART IN THE LIFE OF THE CHURCH. By Margaret Williams, R.S.C.J. Sheed and Ward, New York, N. Y. Cloth. Pages 248. Price \$3.75.

IT is amusing, as Monsignor Knox once pointed out, that Protestants are wont to shy away from the Devotion to the Sacred Heart, when actually this devotion is highly evangelical! A careful study of Mother Williams' book would do much to dispel their prejudices.

Book Reviews

Actually the book is a storehouse of selections from writings dealing with the Sacred Heart, beginning with the very inception of Christianity. These, including of course, Holy Scripture, Mother Williams has woven together with a commentary of great beauty.

As the Encyclical "Haurietis Aquas" says, "The faithful must trace the devotion to the Most Sacred Heart of Jesus back to the Sacred Scriptures, tradition, and the liturgy if they wish to understand its real meaning". It did not come into being suddenly through the private revelations to St. Margaret Mary: those only focused attention upon it and gave added impetus to it. "Essentially this devotion is nothing else than worship of the human and divine love of the Incarnate Word and the love which the Heavenly Father and the Holy Ghost have for sinful men".

We are reminded of Our Lord, after His Resurrection in the mists of dawn by the Sea of Galilee, saying to Peter, "Lovest thou Me?" In each age this cry goes up from the Sacred Heart of Jesus, from that "Love Who is not loved" by a sinful world. The Devotion to the Sacred Heart is the response of all those souls who, though aware of their weakness, their sinfulness, their failures, yet answer in fervent candor, "Yea, Lord, Thou knowest that I love Thee".

R. M. G.

ST. JOHN OF THE CROSS. By Rev. Fr. Bruno de Jesus Marie, O.C.D. Sheed & Ward, New York, N. Y. 1957. Cloth. Pages 495. Price \$6.00.

ALL who love St. John of the Cross will be profoundly grateful to Sheed and Ward for bringing about this new edition of Fr. Bruno's authoritative and most valuable biography. And those who know the great Spanish saint and mystic only as a name will now have an opportunity to learn more about him and to understand him better.

With scholarly care and with the insight and warmth of filial affection, Fr. Bruno gives us an absorbing picture of his Spiritual Father and also of Spain in the 16th century, and the saint's contemporaries. It is a pity that the illustrations had to be all omitted but perhaps this was necessary in the interests of economy!

R. M. G.

Cowley

MY BOOK ABOUT GOD; I BELIEVE; FIRST BIBLE STORIES; LET'S PRAY. American Church Publications, The American Church Union, New York, N. Y. Cardboard covers, 30 - 35 pp. Illustrated. 35 cents each.

THESE little booklets for very small children are sound, interesting, and most attractive — a most delightful combination which should make them extremely popular with the littlest ones.

One imagines that the featuring of their coming in an "Anglican Edition" simply means that they are sponsored by the A. C. U. for obviously Truth does not come in "editions".

The illustrations are not all on the same level of excellence. Those by Charlot Byj, however, in "Let's Pray" are simply enchanting. Our Lady has a youthful sweetness which somehow includes dignity and the Baby Jesus, with the lamb and little birds, is as dear as a Christmas carol. And nothing could be more appealing than the little group of tots of various races!

Incidentally, it is to be hoped that those who acquire the "Anglican Edition of "Let's Pray" will note carefully the illustrations showing how to make the Sign of the Cross. This applies not only to the children but to grown-ups, and for many clergy and Religious as well!

R. M. G.

RECEIVING THE SUNDAY GOSPEL, by Patrick Cowley. Morehouse-Gorham Co., New York, 1957. Paper. Pages 91.

THIS is a most refreshing series of meditations, or 'ponderings' as the author calls them, on the Sunday Gospels from the Prayer Book. Each brief meditation — they average about a page in length — in a clear and original way points out the meaning and message of the Gospel passage. Some are put in the form of dialogues between the author and Our Lord much like certain passages of *The Imitation of Christ*. Others are simply prayerful exploratory cogitations. They are not 'simple' however. The wording is, but the basic ideas are brought out extremely well.

W. W. R.

Christmas Greetings

The editor of COWLEY takes this opportunity to wish all our readers a Blessed Holy Season and joyous New Year on behalf of all the Fathers and Brothers of the Society of Saint John the Evangelist.



Nativity Window from the Monastery Chapel, Cambridge

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER CLAYTON, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

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